3:Chao E-5 (1939-1941)1948 AF12 North China AF12

618 578 are the leading figures of the H-clan. Their relations can be characterized as harmonious, but in public appearance as well as in family relations, the school principal is subordinate to his distant uncle, the head of the *pao*. As to the other members of the clan, publicly, they act toward one another as clansmen, but inside their own houses they talk differently. Some of them even make accusations against their clansmen who belong to different families, in front of non-clan villagers and some of our investigators whom they take in as their friends.

608 The system of co-relations so popular throughout China is also found in P'ing-chiao-tsun. We have often heard the villagers say that so-and-so was so-and-so's *kan*-father or *kan*-son. All the kinship terms are employed except that a prefix "kan" 乾 is added to each term. There are rights and obligations among co-relatives.[26] Co-relatives are neither related by blood nor by marriage. Through a certain proper ritual, two persons or two families can be made into co-relatives. The degree of intimacy between co-relatives, however, depends upon factors other than the ritual itself.

609 571 Kinship terms such as "uncle" and "aunt" are extended to non-clan villagers. Nevertheless, this extension is only a matter of courtesy or an expression of very close neighborliness and friendship. No segregation between clansmen and non-clan villagers can be observed. Indeed, non-clan individuals may be taken into the inner circle of social communication while a clansman may be excluded from it. Kinship tie is not very strong in P'ing-chiao-tsun.

571 From one of our investigations, territorial propinquity is an important factor in the matter of non-paid borrowings, e.g., the temporary inter-family borrowings of agricultural implements and household utensils. In many cases, a house-wife borrows fire from her neighbor's stove to cook her family meal.

565 829 556 The economic status in terms of the level of living of a family is a very important factor in social intercourse in P'ing-chiao-tsun. The villagers classify their households into three standings: upper, middle and low. There is only one family in the upper class. About one-third of the families belong to the low class. As already indicated previously, the upper family is isolated in the village, and their

26 The system of co-relations in China is in many respects quite comparable with the Pascuan system of ceremonial sponsorship as mentioned in E. H. Spicer, Pascua, A Yaqui Village in Arizona, Chicago, 1940.